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FRIDAY, OCTOBER 4, 1839.

Persons wishing the Herald, to be served regularly at their houses, during the ensuing winter, will please leave their names at the office, 21 Ann street. In cold winter the newsboys are not found so easily or so plentifully in the streets—so you can have it at your houses, warm and comfortably with your coffee.

THE AFRICANS TEACHING THE PEOPLE OF CONNECTICUT.—In another column we give a full description of the Africans in Hartford prison, illustrated with an elegant engraving, designed by Peter Quaint, a young artist of great genius, and engraved by Elton. We also give an interesting correspondence, describing the occupation of these philosophers, as seen by every eye-witness from this city. A few days ago they were removed to New Haven, where they will attract equal respect and attention. Indeed we are not sure but they may appoint some of the brightest of these African philosophers professors of the Mandingo language, and of grand tumbling, in Yale College. Great crowds are going from New York to see and hear these Africans give lectures on African philosophy at New Haven.

IN THE FIELD.—The two political parties have now held their primary meetings for the selection of committees to nominate candidates for the Senate and House of Assembly. On Monday the Whigs had their meeting—on Wednesday the Democrats theirs. Of the localities, or democrats, we hear that some slight divisions prevail, but nothing to impair their zeal and fervor at the election. The whigs are probably in more trouble. The selection of the committees have been made, and it is generally stated that the friends of Clay mean to nominate an entire Assembly ticket of their way of thinking. If the whig committees do so, they will cause the defeat of their party. The Assembly ticket consists of thirteen candidates. Let the friends of Clay, Harrison, and Scott have each three candidates a piece, and let the conservatives have the remaining four. Unless this be done look out for squalls. The next election will wholly depend on the city of New York—and it is the duty of the whigs to move warily if they mean to carry the State.

Catholic Church.—The Ladies of St. James Church, holding their Fair at the Apollo, 410 Broadway, for the education and support of the indigent female children attached to their congregation, beg leave to express to Mr. Bennett their regret and disappointment that he has not interested himself in behalf of their undertaking with his usual warmth and liberality. They consider this neglect the more remarkable, as Mr. Bennett's devotion to the cause of the distressed is a matter of universal notoriety. The fair will continue open until Saturday evening; and the ladies sincerely trust that Mr. Bennett will lead his well-known influence in promoting the benevolent object for which they are laboring so anxiously.

There—what can I do? What can I say? What can I write? I am sorry that the fair ladies have reason to complain; but the world is getting so wicked that, really, my influence is gone. I am, myself, getting just as hardened as the worst of sinners. The beauty and grace of the young ladies at this fair, would be sufficient to supply a tolerably-sized heaven; yet, in spite of my veneration for the Virgin, I have not been there. Give me time—I'll try to make it up in some way.

THE NEW HAVEN RAIL ROAD COMPANY.—Last evening was the anniversary of the opening of the Harlem Rail Road Company, having completed one year since the first car past unimpeded from New York to Harlem. It was celebrated at Nowlan's by a splendid dinner, at which nearly eighty gentlemen sat down at four o'clock, and enjoyed themselves till eight. Mr. Brooks, the accomplished president of the company, presided. The members of the Court of Errors were present. After the cloth was removed several appropriate toasts were given, songs sung, and sentiments drunk, all favorable to internal improvements. Messrs Knight and Horn enlivened the company with some of their most brilliant songs.

A JEWISH WEDDING.—A splendid wedding took place at the Synagogue, day before yesterday. A young couple was married, who embark in a few days to spend the winter in Italy, and perchance to visit the Holy City, ere they return. On the day after the wedding, the bridegroom was put in possession of \$100,000 and a fine woman. The Jewish clergyman who tied the nuptial knot, was brought here from Philadelphia, because there were none who could pronounce the old Hebrew accurately, so as to be understood in Heaven where Jewish marriages are all recorded. He received for this service \$100 87 1/2. Several other Jewish matches are on the tapis—for the Lord is remembering his favorite people in these latter days.

THE NEW ART—DAGUERRETYPE.—Mr. Seager, the ingenious artist of this city, who has first succeeded in catching the sun's rays and imprisoning them in a morocco case, that is to say, who has transformed figures and landscape to copper, by the medium of light alone acting on chemical substances—gives a lecture on the art tomorrow evening, at the Stuyvesant Institute. We have a specimen of his ingenuity in our possession, which looks like a piece of fairy work in golden colors.

MATCHES IN HIGH LIFE.—The distinguished families of Van Rensselaer, of Albany, and of Tallmadge, of Dutchess, are about to be united by an interesting affair, in which a fine young man and a splendid young lady are the parties most deeply concerned. More of this by and by. Also, a fair mac and millionaire, of Baltimore, has given away her heart and will give away her hand in time to sail for Italy on the 24th inst. Great times the approaching season.

WEST POINT MUSIC.—We have received a note, stating that Major Delaford, of the Point, engages musicians to play at his soirées, and to teach the cadets to play on the guitar, and then lets the poor fellows whistle for their money. Now these Italians like music—are fond of music—but they have a horror of whistling for their wages in this way. A full account in a few days.

AN ACCOUNT of a beautiful female circle in Philadelphia, tomorrow.

LARGE EXPORT OF SMALL POTATOES TO ALBANY.—Governor Seward left town for Albany on Wednesday afternoon. On the 17th he returns to view the infantry. Small potatoes, of course, is riz in price.

WORTH A DOLLAR IN SPECIE.—Yankee Hill, in his yankee characters at the National.

A FIFTEEN GALLON LAW.—The Temperance Society is making arrangements to petition the next legislature to regulate the grog shops by passing a "fifteen gallon" law. Take a drink on that.

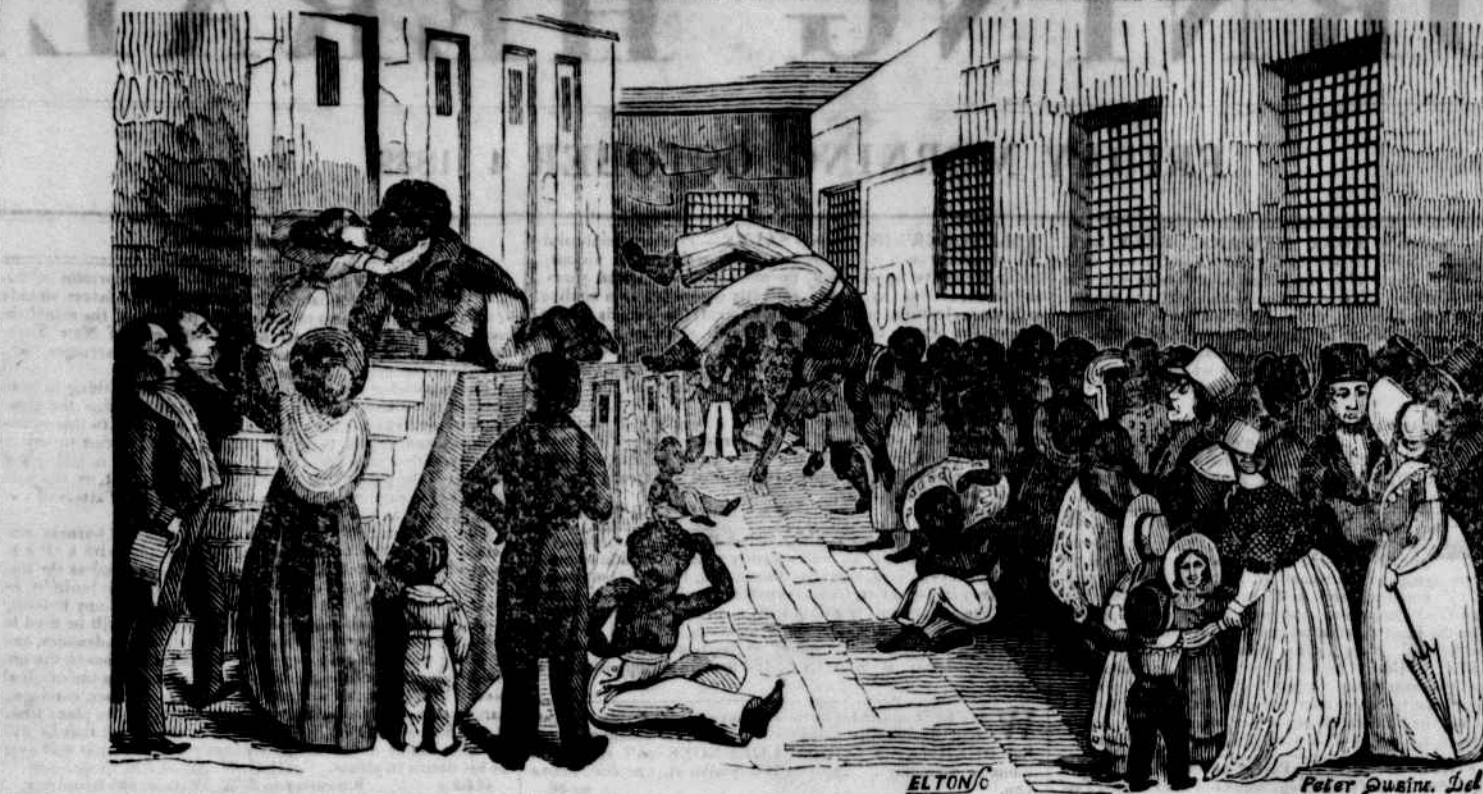
THE VIRGINIA CONVENTION have recommended Clay for the next presidency. Very well.

HOMERS OF THE DAY.—The Greenwood Cemetery, Mogens Multicultural, the "Park management," the new National Theatre.

BOAT RACE.—The Sleepy Davy and Water Witch, ran their race over again yesterday afternoon, and the latter won the race.

## THE CAPTURED AFRICANS OF THE AMISTAD,

TEACHING PHILOSOPHY TO LEWIS TAPPEN &amp; CO. IN THE PRISON AT HARTFORD.



The Africans of the Amistad.—Scenes in Hartford Prison.—African Civilization.—Throwing Somersets.—Abolition Sympathy.

HARTFORD, Sunday Morning  
A change has passed over the entire spirit of the existence of the negroes since their confinement at Hartford. Their animal spirits are greater than ever; they eat more, drink more, chatter more, gambel more, and turn more somersets than ever. In short, they are as merry as crickets, and as satisfied as pigs in clover. The excitement that is manifested by almost every one in relation to their disposition and their present condition, communicates itself to them. They are tickled half to death at the idea of having so much to eat without any labor to obtain it; so many persons to visit them; so many presents made to them; so much time to sun themselves; to roll, and tumble, and turn somersets.

Accompanying this letter, you will receive a drawing, made by a distinguished artist from New York, called Peter Quaint, [which we have had engraved by Elton as above,] which is a faithful representation of the scenes generally taking place here. On the left hand is Lewis Tappen, with his white hat, attended by another abolitionist, looking at Cinguez, a young man, who was handed up to him by her sympathetic mother. Near the mother is the celebrated phrenologist, Mr. Pierce, who has been forming a vocabulary of their language, hereto annexed. In the centre of the prison group is Garrah, turning a somerset before the Africans and white company—and below, in the fore ground, are two negroes scratching themselves, for it is well known that many of them have the itch. Away to the right is the fashionable, pious, learned, and gay people of Connecticut, precisely as they appeared during those amusing scenes in Hartford prison, receiving lectures and instructions in African philosophy and civilization.

These blacks have created a greater excitement in Connecticut than any event that has occurred there since the close of the last century. Every kind of engine is set in motion to create a feeling of sympathy and an excitement in their favor; the pious preach about them, the men talk about them, the ladies give tea parties and discuss their chivalry, heroism, sufferings; thews and sinews, over their southerners; pious women get up prayer meetings and pray for them; scouts are sent round the country to hunt up all the negroes that can speak any kind of Afri an dialect; interpreters by dozens arrive daily at Hartford; grammars and spellingbooks and primers without number, in all sorts of unknown tongues, are sought for and secured. A few weeks since Lewis Tappen arrived in Hartford, accompanied by his black tail, consisting of a great number of negroes of all ages and sizes, and colors, and speaking all languages from the Mandingos down to the Mandingoes. The appearance of this patron of pious negroes was exceedingly singular, as he paraded the streets of Hartford with a dozen negroes forming a black tail; first came a dark Congo negro, then one from further north not quite so black; then a very dark mulatto nearly black, then a very brown yellow, then a copper colored negro, then a light yellow, then a dark yellow, then a light yellow, then a mulatto, and then one almost as white as himself and much better looking.

The black fellows in confinement are astonished at all these singular movements, and begin to think, from the number of negroes brought to talk to them, that the blacks are the principal men in this country. They laugh heartily at all the movements of the whites, and consider them poor loafers, with ungraceful movements, and very much to be pitied because they are totally unable to turn a somerset. This is the ne plus ultra of accomplishments and refinements with them. If a man cannot turn a somerset they think very little of him in the way of civilization. They listen to what Lewis Tappen and the others have to say; and although Cinguez understands scarce a word that is said, and is conversed with often by signs; he replies merely by taking Lewis Tappen and his friends into the middle of the floor, and by signs asking them to turn a somerset. When he finds they are unable to oblige him in this particular, he throws a somerset himself by way of a lesson to them, laughs heartily, tries to turn up his flat nose, and walks off with his white chief who can't turn a somerset. In short, to such an extent do they carry this turning property, that it forms part of their religion. A beautiful and pious young lady, went to see and converse with Cinguez, by means of the interpreter, and to ask him to tell her what he thought of God. Cinguez politely asked her in Mandingo, if she could turn a somerset, finding her ignorant of that accomplishment, he told her his wife could do so, and then turned two somersets and a few evolutions, to show her the mode of worship in Africa, and the idea he had of the mode of life in another world.

At New Haven ladies were not allowed to visit the negroes generally; but at Hartford, who wish to enter are admitted. Before they left New Haven a very beautiful single white lady called on Captain Pendleton, the keeper of the prison there, and expressed her desire to see Cinguez, the chief and hero of this affair, as she termed him, as she wished to have a private interview with him, and converse with him alone. The keeper very politely told her that she could not be admitted to see him alone in his cell, but that he had a private room in his own house, where she could have an interview with him alone, as long as she liked. This she declined; but this is a faint specimen of the enthusiasm that exists among the young people of Connecticut in relation to them, particularly the women. It is a species of hallucination. They have invested this affair, with all the romance of an eastern fairy tale, and they consider the black fellows as worthy of as much honor as the colored Moorish Knights of old; and if they get clear, it is probable some Yankee will pick them up in detail, and take them to Europe, to show them by way of a speculation. The poor blacks themselves are utterly astonished at the prodigious sensation they have thus created; they have agitated the whole state of Connecticut; it is the only topic touched upon in conversation, in the streets, the bar room, the hall room, the boudoir, the bed room, the kitchen, the parlor and the pulpit. And the negroes show their astonishment by eating an additional quantity of rice, and throwing a few extra somersets to assist digestion.

The scenes that daily take place in the prison here in consequence of this excited feeling, are ludicrous in the extreme. Parsons go to preach to them, philosophers to experiment on them, professors to pick up a knowledge of their language, phrenologists to feel their heads, and young ladies to look and laugh at them. On Thursday Cinguez underwent an examination at the hands of a phrenological professor, who has paid great attention to the Africans, and is understood to have made himself exceedingly popular with them all. The

scene was worthy the pencil of Hogarth. The prison is of a novel and admirable construction, comprising the advantage of perfect security, and every utility for the prisoners to enjoy themselves, and amuse the spectators. Adjoining the cells is an enclosure of some fifty yards in length by five in breadth. In this enclosure were the greater part of the negroes, and the space which they left unoccupied, was filled with men, women and children, of all ages, colors and sizes. At a height of four or five yards is a gallery into which a range of cells open, overlooking the area below. In this gallery, on a blanket, lay the hero, Cinguez, elegantly dressed in the costume of his country, a red dannel shirt of the finest texture, and unmentionables of that capital fabric which Lewis Tappen calls "hard times." By his side knelt the phrenologist, fumbling over his head with an air of solemn wisdom of an abolitionist, comparing his organs with a printed scale, and announcing the result of his examination to the admiring audience with unspeakable satisfaction:—"Anativeness, 6," said the philosopher—"Gentlemen and ladies, Cinguez's love for the fair sex is moderate—very moderate, indeed. I doubt whether his fondness for the women surpasses that of many gentlemen here"—and the orator squinted hard at a yellow girl in a corner, who was glowering at a pretty young man in a corner.

A general titter interrupted the phrenologist. Meanwhile, the negroes were anxiously watching his operations; and at last, Garrah, a dumpy little adherent of Cinguez, yelled out—"Bobbery, jin, bow, gee, hoo! hoo! Shingwah!" A true translation of which is, "What is the fool white man pinching your head for, Shingwah?" Cinguez raised him on his elbow, and replied, "Wah! yah, lum ferro"—meaning "be still! I'll tell you all about it directly."

"Destitutiveness, 5," said the phrenologist—"Gentlemen, this organ is very slightly developed. My unfortunate friend here could not have killed the captain. It is impossible by the laws of phrenology." "So it is," said an old lady in tin spectacles, who was greatly edified by the exhibition. "He is the harmless looking nigger I ever seed." "Conscientiousness, 3," continued the philosopher. "Ah! that is not worth speaking about."

"Benevolence, 7," said the phrenologist, exultingly. "Didn't I tell you so? This organ has an extraordinary prominence. He is the most benevolent man in the world."

But patience had her perfect work with Cinguez, and would not work any longer. He sprang up impatiently, jostled the men who were standing around him, and rushed to the front of the gallery. "Hillah, moony, boot!" exclaimed he, in a loud voice to the blacks—that is, "Listen to my explanation."

"Bamba, bala, num, wah!"—"The slaves will attend," was the reply. Cinguez then prepared himself by rolling up the sleeves of his toga, or red shirt, casting loose one of his suspenders, and tucking up his trousers above his knees, thus disclosing a cucumber shin of great beauty, with the calf of the leg settled down into the heel. Then with a grace and dignity of bearing that would have caused the admiration of a Hottentot, and an elocution worthy the best days of Mandingo eloquence, he began—

"Thugua bootah, moony, tuab, jum yah gobbety." That is—

"Cinguez knows the white man to be a fool, but he submits to the operation from motives of policy." The phrenologist, supposing that Cinguez had directed attention to him for the purpose of giving him an opportunity to make a speech, came forward; the negro courteously yielding the floor.

"Ladies and Gentlemen," said he, "this is the distinguished Mandingo chief Cinguez, or to give the classical and proper pronunciation, Shingwah. He comes from the interior of Africa, where the foot of white man never trod, and where the rays of a vertical sun are poured down with such intensity as to make the colored man's face shine like a barn door in a frosty morning. He speaks a language at once copious, significant and emphatic, and his organs of articulation are more perfectly finished than any I ever examined. He enunciates the most difficult words without an effort, and the melody of his tones would charm an Italian. Ladies and Gentlemen, for your satisfaction, I will cause him to pronounce certain words that require little more than the command of the voice. Cinguez" he continued, taking out his watch and showing it to him, "say watch."

"Watchee!" said the chief. "Very good, very good indeed," said the philosopher, looking exultingly around on his audience, and showing the negro the watch and key, he pronounced with great distinctness and a beautiful spread of the mouth, "w-a-t-c-h-k-e-y." "Watchiky!" said Cinguez, opening his mouth, so that his upper jaw appeared to be an island.

"That will do. Ladies and Gentlemen, this very happy experiment illustrates the truth of what I have stated to you. Those unfortunate men, whom a kind Providence has thrown upon our shores, are capable of the highest intellectual achievements. Phrenology has tested their capacities, and who shall gainsay her decision? Geprah, (or Gurobah, as it should be pronounced) the chunked little fellow whose breast is all over tattoo, and whose benevolence induces him to throw a somerset for a pipe full of tobacco, has extraordinary mental endowments could teach him—yes, even as much as I know myself, in a short time. But, Ladies and Gentlemen, I am detaining you from eloquence far more impressive than my own. Shingwah will make an address to his faithful followers, which the interpreters will render into English as accurately as possible. It is necessary to observe, however, that the idiom of the Mandingoes is somewhat peculiar, and that it is so much more significant than our language, as to be capable of conveying in a few sentences, ideas that cannot be expressed in English without using more than quadruple the number of words."

Cinguez, after this flourish of the phrenologist, delivered himself of a most eloquent oration in his own language—Yah ullah hoo yumb hek gao zeh garoo wung boo ullah nah looh hee dloa nahn wah tomah pook jumba ke Tapan ke lah koo wuh te pouh jee hee yah kon wuan ka woo nee feeh letap nee yah manding bum se mooh tah as un sut i ve yah wuh nah yah ah se ya do oh po oh yoh so pooh yah dle wabak. Wooh pee lah.

This speech of Cinguez produced a great sensation amongst the white ladies, who could not understand a word of it; and amongst the black fellows, who chuckled and laughed at it. The interpreter gave the following as a rough translation:

as, but very much fool to know nothing. We go home to Mandingo and eat and drink, and swim and jump again. Yes." At the close of this eloquent address, the blacks shouted, and the white visitors expressed their entire approbation of the truth of Cinguez's reasoning. And in order to assist in deciphering his speech more correctly, we give the following vocabulary of numerals and words belonging to the Mandingo language, done into English by Professor Pierce, author of an entirely new system of English grammar, and who is now lecturing on the same to the female schools at Hartford. This vocabulary is of immense value, and fully equal to the discovery of the hieroglyphics of Egypt. It will throw a great flood of light on modern literature, and form a connecting link between the civilization of Africa and the civilization of Connecticut.

ENGLISH.	MANDINGO.	ENGLISH.	MANDINGO.
One	E-tah	Little boy	Him-deep-ah-ah
Two	Fie lah	Girl	Fi-ji-jur-ah
Three	Lo-ah	Brother	Yah-ah-ah
Four	Nah-neh	Husband	Hind-ah-ah
Five	Dlo-ah	Wife	Yah-ah-ah
Six	Wah-fel-ah	Hear	Bee-ah
Seven	Wah-fel-ah	Eye	Bee-ah
Eight	Zah-ah	Nose	Bee-ah
Nine	Zah-ah	Cheek	Bee-ah
Ten	Pah-ah	Ear	Nah-ah-ah
Mau	Jeh-ah	Tooth	Weng-ah
Young man	Dah-pah	Chin	Bee-ah
Woman	Nah-ah	Neck	Bee-ah
Young woman	Yah-ah-pah	Breast	Nah-ah-ah
Wife	Nah-ah-ah	Abdomen	Yah-ah-ah
Husband	Nah-ah-ah	Whole front	He-ah-ah
Parent	Hah-ah	Rib	Gah-ah-ah
Father	Jee-ah-ah	Shoulder	Yah-ah-ah
Mother	Hah-ah-ah	Arm—above	Yah-ah-ah
Infant girl	Yah-ah-ah	Elbow	Yah-ah-ah
Boy	Do-ah	Wrist	Yah-ah-ah
Girl	Do-ah	Hand	Yah-ah-ah
Boy	Do-ah	Finger	Yah-ah-ah
Girl	Do-ah	Heart	Yah-ah-ah
Boy	Do-ah	Finger nail	Yah-ah-ah

The blacks were all sent off to New Haven this morning, by the way of the Farmington canal, with the exception of Cinguez, who goes down on the Railroad this evening, under the orders of the Marshal. For the last three or four days, since it has been known that our good citizens were to be deprived of an opportunity to enjoy the society of these interesting strangers, as Mr. Sedgewick, their next friend, calls them and himself, the rush to the prison has been immense; all ages, colors, sexes, and sizes, have crowded the jail, carrying presents of confectionary, cake and copiers, and the blacks have been in high glee eating, smoking, grinning and turning somersets. In fact, for the last fortnight, our prison has been a sort of fool's paradise, filled with gaping curiosity, silly men, infatuated women, and happy negroes. Under the judicious instruction of a couple of benevolent phrenologists, the negroes have made astonishing proficiency in the science of ground and lofty tumbling.

Garrah executes feats in this line that I have never before seen attempted. He throws somersets sideways, an exploit requiring great suppleness of limb, as well as an extraordinary strength. Garrah says he is a Mandingo Fy, and I am not disposed to doubt it. To be sure, a squat, dumpy creature, 4 or 5 feet high, with ebony skin, and woolly hair; skull, elongated towards the front, and latterly compressed; low, narrow, and slanting forehead; high cheek bones; narrow and projecting jaws; oblique front teeth, and a flat nose spreading into and confused with the upper jaw, presents an appearance not especially likable, or corresponding in many essential particulars with the generally received ideas of a Fy; but Garrah's feats are so extraordinary, and his countenance so comely, and it is possible that an African Fy partakes of some of the characteristics of the country, and thus differs from the fairy of other lands. At any rate, he is a capital tumbler, and Fy or Fy, he would be worth his weight in lead, at least, to a showman.

I am inclined to believe that Cinguez, or Jinque, as he is generally called by the blacks, is a Crumen. The Crumen, or Crumen, is it is sometimes spelled as well as an active and warlike tribe, inhabiting the region on the south border of the Congo river. There is an inconsiderable Fy settlement at Felipe, a distance of about 150 miles to the southward of the river. The Crumen are a resolute and enterprising people, living a predatory life, and annoying their neighbors with frequent incursions, carrying off and reducing the inhabitants to slavery. They are not very numerous, but there is no tribe on the Gulf of Guinea which has contributed so much to supply the slave ships as the Crumen. They are represented to be a tame and docile race, incapable of being reduced to domestic servitude, and in their habits, prompt in their resentments, averse to labor, and subsisting principally on the products of the chase. They frequent the sea coast in gangs of twenty or thirty, and are sometimes induced, by the proffer of great rewards, to assist in loading and unloading vessels. The rays of the sun, in that infernal climate, are so intense at certain periods, that Europeans and Americans cannot expose themselves to be a tame and docile race, incapable of being reduced to domestic servitude, and in their habits, prompt in their resentments, averse to labor, and subsisting principally on the products of the chase. They frequent the sea coast in gangs of twenty or thirty, and are sometimes induced, by the proffer of great rewards, to assist in loading and unloading vessels. 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